



THE



FROM THE

Year 1801 to 1860.

BY DAVID WILLSON.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—1st Cor., 1st chap. 27th vs.

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PREFACE.

I DARE not say, as theologians do, that Scripture is my rule of faith and practice. I am no disputant with other men's creeds, faiths, or beliefs. If I' should say that the Scriptures are the rule of my faith and practice, it would be no evidence that I had received anything from the Spirit of God; therefore, I will commence my rule of faith by believing that a human being may receive faith from the Spirit of God that hath never seen the Scriptures nor read them, nor hath known what they contain; and, although I have read a little in them, they have never taught me to believe in anything but the grace of God for the salvation of the soul. There is a material difference in believing in the Spirit of God, or in other men's writings. If I should believe (as I do) that all that hath received faith in God bringeth forth fruits of His Spirit; but them that believe in the Scriptures only bringeth forth the fruits of men. Therefore, to mark a note of my faith, I will begin to say, that God is a living Spirit, and the whole creation is the work of His Spirit; and as he still

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contains life in himself, he is now as he hath been from the beginning of time with man. He continues to bring forth that which is new, as he hath done—not condemning that which is old—from the foundation of the world. As this is my faith, that the Deity yet liveth, and bringeth forth that which is new to the heart of man, I have marked down my belief of which I may not be ashamed, but wear it as a garment; and show forth my faith by my works for the world to judge whether I have received it from God or man.

INTRODUCTION.

THE simplicity of my mental abilities cannot be conceived or known by the regular educated in schools, seminaries, academies and colleges, because they are quite in a different sphere of action from my simple and uneducated life; but, I have believed in my heart that my Creator has required something of me for the peace of my soul, and the rest of my weary and troubled mind; for, when I had that favor from the Lord, to see myself wanting in that which I should be, I was not disobedient to the feelings of my own mind, and have practiced accordingly, and have brought forth such intimations as I have felt impressed upon my heart. And although I cannot write an intelligible hand to the learned, yet by the continuing favors of God, I trust I shall leave behind me in the world some marks of God's Providence, that others may see that the illiterate and unlearned are not altogether destitute of the favors and affections of God. I therefore proceed to say unto others that which the Lord hath said unto me by the inward feelings of my own mind; and although I have been destitute of the abilities that others have received, I have not been necessitated to call on their superior abilities in working out the salvation of my own soul. I therefore have never called on any history, or other men's writings to assist my abilities in penning that which is to come, but my sole dependence hath been upon my own mind, and the operations of grace upon the human heart, by which means I have made use of both pen and tongue, for these have kept pace together since the year 1812 until the present time, and the proceeds of my life will bear witness to the world when I shall be no more.

ITEMS, &c.

[The following written Items is a memorandum of my beginning to serve the Lord, from a natural mind to that which hath appeared to me superior to my natural understanding.]

OBSERVATIONS ON PREPARATORY PREPARATIONS FOR FUTURE SERVICE.

Stillness of the tongue and a retired life hath been my schoolmaster, and the impressions of my own soul my education. I have been separated from all flesh, religious and profane by the moving of a Spirit to me then unknown, but the impression was with belief that it was good; and I obeyed the vision, and my action became according to the law of my heart. Although I hungered for communion, I could not comply without transgressing my inward law. Thus I passed seven years in retired life, beginning in the year 1801; often seeking lonely places wherein to retire and worship the Spirit that had received my soul in trust, to which I gave full credence and did obey. I was comforted with many visions of light which gave understanding to my soul. I sealed up

the thoughts of my heart as a miser doth his gold, and had no communion with any. I had precious seasons of mind like rain upon thirsty ground, or dew from heaven upon a withering herb, for I was indeed solitary and a stranger to that which was to come. Nevertheless, my silent worship was oftener than the morning, and my retirement as often as my food, and communication on religious subjects was silent with the world.

I gained admittance, according to my choice, into the society of the people called Quakers, after many years of tribulation and a rising and falling of the mind. I served them according to their laws and discipline for seven years in all good faith and open communion with them concerning the faith and practice of the society, still retaining my secret impressions as sacred from the ears of all flesh. understood by their profession that they were a people acting by the Spirit of God, and the impressions of the mind by the Holy Ghost, in their practice, ministry, and discipline; and I had thought they were as I knew I was,—feeling the movings of a Spirit on the mind. I continued with them seven years in obedience, fulfilling many appointments conferred upon me in support of their system, in which period of time I was greatly straightened with my own concerns and the impressions of my mind. My soul was not only separated from all flesh as to my inward feelings, but from all religious records, even to the Bible, and I was constrained to live by my own knowledge of the Word of God operating upon my mind. My lonesome and solitary life was beyond expression to convey to another, but is known this day to the Giver of gifts, and the purpose for which they are given. My natural food left me in despair; I became a stranger to myself, and there was none to comfort me but God alone. Although I never saw a vision or spirit with my natural eyes, yet they gave light to my soul, and understanding to my mind. I had many visitations, that in time I should speak of the Lord in assemblies, but the want of preparation for such a work bore heavy upon my mind; still keeping hope alive in me that those thoughts of my heart were truth and would come to pass. And before I thought myself ready, I found the sentence written in the law of my heart, -to arise and speak of the Lord in the society of Quakers, of which I was then a member in good esteem, by elders and ministers, and the keepers of the fold. travelled far abroad and near at home to support their profession, to which I did belong. But, oh! the disappointment that followed my few words of utterance cannot be conceived within the bounds of human skill. The pillars of the house apparently removed from their standing, their love to me became hatred, and condemnation rose where justification had been, and I was set at nought by my brethren.

I refused controversy, fled from argument, and was again alone in the world. Through confidence in my integrity of purpose, four or five brothers and sisters did forsake the Society of Friends (so called) and joined themselves with me. I continued to follow the guide of my soul, and parted with all on earth for my Redeemer's sake; and who demanded

my heart at my hands as a sacrifice for sin, and the salvation of my life. We instituted a form of worship with our number being six, and no more in the beginning of the system, which until now we strictly attend. But lest I had not done justice to my former friends, I stated my case to superior meetings, for we were in Upper Canada, and far from the throne of judgment in that society. My long travels and distant visits were like attending at the tombs, all were silent though error was the sentiment abroad and at home. Then I thought myself honourably clear of my vows to the society, and my pledge redeemed from being a member any more. My own small cot became our house of worship: I continued utterance. Our members increased; censurers did abound; scoffing was without limitation; the religious and profane both joined in one song, and we became the sport of all that passed us by. We were as the dead by the way side, no invitation was seen in us why others should look upon our infirmities. We were numbered with the incurables, and forsaken by every kind and class of people. We offered friendship to the people called Methodists, on equal grounds and privileges in speaking of the things of God and a religious life; but we found their doors closed; our condemnation had entered there, and there was no room for us in their dwelling-place.

In this condition of life have I continued in the little village of Sharon, which is now a resting-place for all kinds of people, for they come unto us without invitation, as the arm of heaven has brought them as the flock to the watering-place, so they par-

take of our drop and receive our crumb, and we are at peace with all the families of the land. I have written much, and have been speaking for a long

time,-from 1811 till 1852, in this place.

I have written many volumes, and published but few; but I have thought it to be my duty—though much I must leave behind— to express before I die, the lines of our system, the tenets of our faith, and the doctrines of life.

Although we number hundreds, we are without distinction, or excommunication, or reception by articles of faith. We are a mixture of Jew and Gentile; and our communion bounds the whole.

INTRODUCTION TO CHURCH SYSTEM.

As I have experimentally known the Lord to be merciful to me a sinner, on this mercy have I built his church in Sharon, and it is the bottom stone of our system, which was squared by a preparation in my soul for future service. The bread that my Heavenly Father has given I find to be good for others, and not to be thrown away. Although I have not been a gross sinner by the measures of men from my youth upward,-yet have I transgressed my inward law, and wept like a child; partaking my bitter cup before the Lord-remembered be his love to my soul; his chastisements proved to me sweeter than honey, for he received my bitter atonement for the sins of my soul. We cast none away, but direct all to the mercy of God, and to repentance for the forgiveness of sins. We own no Lord over us but one God, and his Son, or gift that he has given, to improve for the salvation of the soul and peace with God. We believe in the resurrection of the spirit of the deceased, but are not confirmed as to the return of the person; but believing the resurrection to arise by the word of God, is calling us to arise from the death of our sins to a life unto God in which he hath full power over us; and that the sinner shall rise to conviction we entertain no doubt. but that regeneration will bring the sinner and saint into one communion through the baptism of the spirit: and they that did not know the Lord by experience to declare the glory of his name. We believe in the restoration of Israel to the Lord, and his spirit to the world. We believe the mind of the saints liveth with the prophets in Israel; we believe their spirits will return,—that they will appear in the mind, and their spirits speak again to the souls We use no persuasions to others to believe in our theory, knowing that all things are the Lords, and he disposes of them according to his own mind: and that the human heart hath no right to move in the things of God without a preparation thereunto. We practice no written ordinances, nor pattern after the theory of any other people; receiving the written ordinances as the signs of more substantial truths. We write our own praise, and form our own prayers, as we are taught of God in the soul, which we esteem as the house of the Lord when his spirit doth inhabit It hath appeared unto us that it is the will of God that we should live independent, and borrow not of the clergy or christian churches, but of him

alone. And we have accordingly been recompensed beyond our expectations, and abundantly satisfied with the measures we have received, and we know that God hath given.

Now we sing the songs of Sharon,
Hopeful, and oh peaceful land;
The church doth bear that once was barren—
Children in our father's hand.

Removed from doubting and from fearing,
Every trumpet's empty noise,
Like a mother dear appearing,
Her breasts abound with flowing joys.

Often meeting, joined together, Rejoicing when we do embrace; Children of a loving father, Constant feeding in this place.

For our loss there's no repining
For all that hath removed away;
Still the furnace is refining,
Preparing for a future day.

Tho' we rise from sighs and mourning
Unto none we can return;
God forbids to be returning,
Nor for others' gifts to mourn.

Thanks, and praise, and celebration,
Is our offerings to the Lord;
Faith and spirit revelation,
Are the lines we do record.

REMARKS ON EDUCATION.

I was born in the year 1778, of poor but pious Presbyterian parents, whose fortune in life left me far below the means of common school learning. My occupation was hard labor in cultivating the soil, till I was left an orphan in a friendless world at the age of fourteen, without a father or a mother to assist me in life: after which I inclined to mechanical business in joining timber one part unto another, by which I have erected in the village of Sharon memorials of the patterns the Lord hath given for the erection of His house; and with the pen I have drawn the lines of His Spirit as to me they have been given. are not the hand-writing of the scribe, or eloquent in speech; they originated in my mind, and I commit them to memory as a debt I owe to the Lord which I am unable to pay; nevertheless, I trust they will remain to be a mark of a good design.

My education was bounded by one year, and a considerable part of that time almost in my infancy. I trust those who have had wealthy parents and the means of a popular education will excuse my infirmities, and look upon the intentions of my endeavors to serve the Lord. Those that are in a low station are more ready to look above themselves than the high in education are to look down with an eye of pity on them that are almost beneath their feet. A thought hath sometimes glanced over my mind when I was in my silent school of reflection, that popular and literary education was arising above inward grace: I have therefore made some small use of the

latter, as the former was quite out of my reach. When I see the price that education is sold for to the poor and lower orders of life, it has almost weaned my confidence from a trust-even in the educated clergy. There appears to be such a mixture of wealth with their religion, that I cannot discern which has the pre-eminence in the mind; but I know the educated have the highest station in the now Christian Church. To keep my theory and religion separated from temporal interest, I have given my crumb forty years without money or price, envying no man for his wages or station. I freely grant the labourer is worthy of his hire; I as freely acknowledge that a man's merits by preaching should provide for him food and raiment; but as for bargains and contracts, limitations and bounds to the servants of God, they are to be unknown. And as temptation consists in the honours of life and the wealth of the world, I think it dangerous for a Gospel preacher to go in league with them. I do not hold education as a line of separation from the grace of God, neither do I undertake to reduce the measures of education, and the merits of the Godly hearted to my simple stage of ignorance. Therefore, I have removed out of the way of the wise, and the shield of the strong, lest I should be slain in my way of reasoning against this majestic power of education in the world. And as I have not received from the hands of the educated, I am under no obligation to them to repay for the gift given at their hands. I have become confirmed, through long experience, that the simple may be wise unto their own salvation, and speak of the Lord from

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the lines of grace and impressions of the mind: and here I leave a mark of my faith for future practice.

The love of God's my theme of praise,
His hand directs the line;
So may the Lord direct my days,
So may I spend my time.

Altho' my mind and measure's small
As is to me well known;
I know my life's containing all,
And man may sing alone.

All that the vessel doth contain
Is all that we can do;
The Lord within doth write his name,
Our prayer and precepts too.

And there he draws the lines of praise;
And there his spirit sings;
And there the poor can know his ways,
And rise on eagle's wings.

The Lord's not bounded by a span;
There's none directs his ways;
He still doth love his creature, man,
With blessings on his days.

We have built a habitation for the poor and ignorant of the land. It is found by many to be a place of rest, as far as theory is concerned, for the salvation of the soul. All kinds are welcome in, but there is no room for learning of a high degree. The ves-

sel is too small to receive, and the mind is reduced below the conception of great things. Peace is our motto and Union our praise. Our bounds are limited, and great things are far off. Contentment crowns our offerings, and our time is spent in the praise of the Lord. The harp utters the sound of salvation; and our hymns speak peace to our souls. He that believeth not may come and see the mercies of the Lord.

I had become a member of a religious body of people called Friends or Quakers, and was in good esteem or high standing for one of my abilities; but when I began to speak to them from the proceeds of my inward grace, I was excommunicated from them as unworthy of the privilege and esteem I had once enjoyed, and the whole body, save four or five, turned against me, and I was cast out from the care of society into the open world, to loathe the excommunication they had placed upon me: I had none to look to for help, neither man nor woman, elder nor minister, but was left with the Lord and the whole world but God and myself. Then I had feelings I cannot describe, nor cannot be known save by another whose fate may be like mine. Then the Lord appeared unto me in the light of my soul-of a church that should be,-by the likeness of a woman,-as a representation of that which was to come.

FIRST VISION.

JUNE 21st, 1812.—The following description of the Church of Christ I received as a blessing to my

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soul in my lonely retired waiting on God :-

The first that I saw was her breasts in the east, and they appeared like two mountains of snow beneath the rising sun, and they were filled with wine and milk to the support of her children. Her mantle was opened and they were bare before me, and I saw that with their beauty she would tempt the nations to her love. Her face was like the sun; her countenance sharper than steel, and the words of her mouth was sharper than a two-edged sword to the defence of her children. Her mantle was red as scarlet, stained with the blood of saints and martyrs, (which was her children) slain since the days of Jesus Christ, from which my blood was not free.— She was girt about with a girdle of pure gold, which And I looked downward to see is faith in God. where she stood, with an expectation that she rested upon the sea; but when I beheld her feet she stood Then sorrow came upon me, and upon the earth. disappointment took fast hold on me, because she did stand upon the earth. And as I looked upon her she appeared to be alone and in a mournful condition, and there was no one near to grant her any relief. I also saw all kinds of four footed beasts of prey lying at her feet, and they lay as though they slept; yet they slept not; but they lay and watched with their weapons concealed under their garments to destroy her children as soon as they should be brought forth. And as I beheld her condition my sorrow increased, and I was exceeding sorrowful before God, for she was ready to bring forth children. And as I mourned, I heard a voice say unto me,- "Bow thy shoulders and wash her feet; set her feet upon thy shoulders, or bear her sorrows, and bear her away, and set her feet upon the waters or the wind, that the inhabitants of the earth may behold her beauty, and that she may bring forth her children in peace; that her mantle may be no more stained with blood, for beasts of prey cannot walk on the

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The Lord hath blessed me with visions and the understanding of them to bear up my fainting mind when I was destitute of all help but God alone. I have been a man of great trouble of mind when no one either put forth hand or tongue against me. have often walked alone and cried like a lost child in the desert, for so the world appeared unto me. had neither brother nor sister, nor father on earth to give counsel to my soul, and I cried alone as one forsaken of the Lord, because there was not any to hear my lonesome cry, nor sympathize with me in the mournful feelings of my mind. Then appeared unto me the following vision from the Lord :-- And the first that I saw was a stream of pure water descending from the east; pure water is the signification of clear grace form the Lord, and as it was from the east it is an expression of ancient wisdom being restored to the world, and the naked infant walking therein implies walking back to ancient simplicity, -when the heart of man had a communication with God; and being naked implies a new born soul that is born of the Lord, and has no help but God alone, -and being naked has a signification of putting off the old man with his deeds, and is prepared to receive a new garment from the Lord. And this child is the offspring of the Church or mother above described to the world. And the end of the vision is a plain expression of being at peace with God; and wearing the white raiment, which is "the righteousness of saints;" and the still water denotes the sea of glass which is before the throne of God, as related by John the revelator of that which is to come: and as this is the end of a Church that is established by the grace of God, there is no temptation in the world that can tempt such a mind or people to remove from that which they have known and received, and continue therein for ever.

SECOND VISION.

I had now made my mind known to them that bear rule on earth and have power in this world, and my trust was withdrawn from their defence of person or property. I rejoiced in my soul and sang praises unto God that had enabled me to trust in Him alone; and whilst my song yet lasted, he gave me the following confirmation of his will:

I saw a stream of pure water descending from the east; its progress was rapid, and its course towards the west; and I saw all manner of obstructions therein to hinder the progress thereof. And I did stand on the north side of the water, with many others; and I saw that the stream continued its progress, and kept its course through all that came in its way. And as I was beholding the course of the water I saw an infant travelling therein against the current and

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towards the east; it was the size of a new-born babe -it was without sood or painting ad was altogether naked before me. And as I was menoiding the ways of the infant, saw that it travelled with a slow but steady step and its hibrandyay on it back, and it was with ut defence. And I drew fear the babe and passed through the water before that I might see the countenance of the child and have some conference with it; but I saw that it was too young and the days of its speech had not yet come. And I passed before it and returned behind it, and walked about it, and beheld all its ways. And I saw that it was not willing to show its face unto any, for its head was bowed down, and its strict attention was to the course of the water; and it was not only defenceless with its hands, but deaf to all that did speak to it, and speechless to all that were present. It looked neither to the right hand nor to the left, nor gave any attention to any thing that dwelt upon the face of the earth, but followed the course of the water through all. And as I watched its progress it sometimes disappeared under the obstructions that were in the water to obstruct the progress thereof; but it always appeared further on its way, therefore I saw that it had been travelling through difficulty and distress. And when I saw that it continued its progress through all, and was of an exceeding solemn countenance, and travelled alone, I loved the babe, and was sorrowful before God, and did pity the condition of the infant, and did say in my heart, Father! Father! what shall I do for the child? And the word of God said unto me "dress the child and keep it clean." And I followed the child three days and three nights; for I had received nothing wherewith to clothe the child, or yet keep it clean; therefore I did watch the course thereof until I saw it ascend a sea both still and calm, and the infant became a virgin, clothed with a white robe, girt about with a band of gold, which she put on in memory of the faith of her infancy. Her hair was the color of pure gold; her face was fair as the eastern sun; her breasts were bare, and she was without shame. She turned her face towards the west, from whence she came and sat upon the sea, and sang the song of a virgin that had never been defiled by man: and her song was glory, and honor, thanksgiving and praise unto Him that liveth for ever. And she said unto me, that she feared not man nor the temptations of men, for she had received her last robe and was altogether clean; and that her power was like fire, that no man should kiss her with his lips. And she told me that her song was a song of everlasting praise, and that I must return to the earth and declare the ways of the Lord unto the people; and as I had guarded her in her infancy, so she would guard me in my old age, and when I had done with all things below I should return to her and partake of all her glory, and she would learn me to sing the song of immortality and eternal life, thanksgiving and praise unto Um that liveth for ever and ever.

THE SINNER'S FRIEND.

The varying world and sentiments concerning a religious life has caused me to write the following from my frail heart, as God has taught me to know that my natural mind is frail yet-not without conception of that which is right to be offered unto God for the peace of a lost and wandering mind, and from thence I have marked down my sentiments with the rest of the world which hath lived before me; and now is for the observation of them that profess to be more

religious than they profess that I am.

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God is invariable in his decrees, immovable in disposition, everlastingly one in his great designs; and there is no pleurality of Gods. There is but one; and there is nothing great nor small in him. He is the same to all being, and the first and latter time are invariably the same with God. By the invention of the mind sin entered into the world; but it was first conceived in the mind, and from thence came into action. There is no sin when or where the mind is in subjection to supernatural direction, which is the kingdom of heaven to the mind; because God hath no controversy with the righteous, but with the disposition of sin. He that worketh and resteth justified, is with the Lord in his rest. But sin is a disposition originating from the mind in all the human family, suffered for the great and wise purpose of subjecting the mind through affliction into subordination to the divine will, of which we know not the necessity till our eyes awake from sleep as it were, and behold our minds clothed with a cloud, the dary garments of sin-the miseries of our own invention —the proceeds of the human mind; in this we are equal, from the cradle to the grave. Without repentance there is no remission of sins; for which great purpose God chastises all with affliction from the greatest to the least. He hath laid the necessity of crowns and princes upon his Son Jesus Christ, and so hath he done with the poorest worm in life. We are all guilty of sin. To whom are we debtor for the salvation of the mind? To God and Christ; "for on one hath he laid the iniquity for us all;" and in him the servant is free from his master, and the king hath no pre-eminence over him that serves. The death of Christ hath opened the door to all the world, and his spirit is the universal salvation of all men; and all the kindred of the earth are equal in his eyes. In Him is the one saving baptism of affliction, that convinces of sin, and converts us from guilt. In the spirit of the Lord we are made clean from kindred partiality, national pride, sectarian bigotry, and heathenish superstition; and put on the unspotted garment that will change no more. He, the Word of God, hath one mind unto all men, without partiality or deceit. As God hath appeared to us in the flesh, he is to be known in the flesh; for God hath not deceived us, but we have deceived ourselves. All things written in the Scriptures hath been known to the mind from whence they did proceed, and are revealed to us by human beings-the family of God whom he hath chosen to be loving, kind, and tender parents to the world. That which hath been written by men, is to be known in the body, by the changes of the mind. It is evident that Christ, for our sake, passed through a world of misery, to work a reconciliation with God; and when he was groaning on the cross, he was as perfectly revealing to us the will of God as when he was preaching the gospel. That he in spirit suffered out of the body for our sins, in a kingdom of misery, that is not revealed unto us: we have no proof from the The miseries of life are the revelations of God. chastisements of God, to prepare the mind for a better kingdom; and man entereth not into everlasting life but through the revealed sorrows of the Son of God, as his works may be. But the greatest extreme of sin can not extend beyond what the Son of God hath endured for the salvation of the world; for it is impossible to endure more than life can bear; therefore, the Son of God was crucified to death for our sins, that we may perfectly see thereby, that the wages of our sin is death to the mind. death of the Son of God, revealing unto us the changes of the mind from works to a reward. it is a man's own invention that crucifies his mind, and separates him from the joys of life. The Spirit of Christ, or the Word of God, bounds the whole human family; and without the bounds of the mind of a Redeemer, there is not any thing revealed to us; and the death of Christ is open conviction for sin, and the grave is the end of misery to the converted; for the Son of God put off the wages of sin in his death; but the salvation of the soul pertaineth not to the death of the body, but the change of the mind; his death and resurrection was in the

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nich the body-the inheritance of the mind was Eden-the first condition of man. In his death he passed the narrow way to life, which straitens the human mind. He passed through the wielding sword—the sacred flame-through which the spirit of sin, or human invention cannot live; and by so doing, he hath opened a door for all nations, great and small, without partiality to the tree of life. To this he compares the name of God to a tree bearing fruit of many kinds, to heal the nations; and the word of his revelation, on which the living mind that hath passed similar sorrows to a Redeemer's death, shall All this is revealed to us in the flesh live for ever. of the Son of God, that the mind of the Deity might have visibility through His Son Jesus Christ.

And now, as I believe the human mind to be imposed upon by obscure doctrines, literally arising from the Scriptures, and not experimentally from the mind, I am minded to write to my friends, the confirmations of my faith and practice, that I may not impose unsound doctrines on the mind, or life of any human being. I am a man of unmeasured affliction in mind, and by the circumcising hand of power, I am set aside from all human assistance of the age. The priests stand afar off, and their disciples are taught to shun my paths; but from my closet I am minded to speak openly, by which means I shall be

condemned or find friends of my own mind.

All the Scripture doctrines flow into one channel -all have an end in the life of Christ-all direct and lead to him, because he is the visible God, and beyond his life there is nothing obscured that is needful or essentially necessary for the salvation of the mind. In his life obscurity is brought to light—the kingdom of misery, and a life justified of God. In him mysteries have an end; because in him the sinner is judged for his sins, and converted from his guilt. And through tribulation, and the death of our sinning propensities, God destroyeth the old or first mind in the flame, and giveth the converted sin-In this change of life he hath ner a new mind. passed through the flaming sword, his spirit participating in the death of his Redeemer, hath a right to the tree of life-and his mind hath followed his Lord through tribulation into Eden again. Every sound penitent is with the Lord, and is small in his own eyes, as the child or the dust of the earth. Eden restored, or paradise regained. The whole system pertaineth to the changes of the mind, without which no man can see the Lord.

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nd edThe spirituality of God hath been a transference of life through all the ages of the world; and what is out of the body we know not, neither can we, because "it is spiritually discerned." Future time, is future punishment, and joys that are to come, as our deeds may be. But as to the end of time, it is not with the Lord; the blessings of the Lord are conferred from age to age on the life of this world,—(which is now as at the beginning, without variation), because God is invariably the same. When Moses was in the body, he began the sacred records, from a communion with God. He was near unto him, and talked together of present time and the past ages of the world, and God revealed unto him that

which should be hereafter; but he showed not the end of time, that should be with him the living God. Now, must a man go out of the body to verify the truth of the Deity, or have knowledge of his Son Jesus Christ? The spirit of Moses was one of the great talents or attributes of God to the world, known in the flesh: and it is here we are appointed to know the spirit of Moses, and the virtues of his age. is the revelation of God to the human mind, and Christ followed him in the regeneration, and made a complete end of sin to those that believe, and in them established the salvation of the world; all known in the flesh and received in the body—and without which the mind hath no evidence to the world of groaning in misery, or rejoicing and being glad in the heart in the salvation of God, which are his gifts. to the human mind.

The earth was blessed with a blessing,
Through a change 'twill be again;
But oh! what thousands are professing
That they never will obtain.

Veiling the truth with eternity is the craft of the age. The ignorant may be sincere; and those in error verily believe they are right. I accuse no man, but without confidence in the arm of flesh seek the peace of my own mind. No partialist can exhibit the doctrines of universal salvation to the world, nor preach a free gospel to the people. A selection of brethren or friends too often proceed from favoritism to those that believe with us. The atonement of repentance was ever required for sin, which atone-

ment was made visible in Christ; but the spiritualminded prophets of the Lord saw all these operations in mind before His birth; but when he was born into life and suffered for our sins, he groaned aloud in his distress, that we might believe in the agonies of his soul, and how guilt for sin bore upon him, that we might believe in God, and fear the judgements of the Almighty. For he taught us the dangers of life, and gave us a manifestation that it is impossible that sin shall go unpunished, when he groaned or prayed unto God, that the wages of our sin might be removed from him. But he came to fulfil the will of God insuffering for our sins, and when the bitter cup was taken the work was finished. And faith in Christ is practical life, works, and rewards, whether good or As he suffered not for the righteous but for sinners, all flesh that hath knowledge of the Scriptures, seeth in him, the inevitable events of sin. Therefore, I believe that all spirits shall suffer in the flesh, for the deeds of sin; and in the flesh shall the righteous rejoice, and see the Lord, which is the purpose of the resurrection to come. They that have gone to the grave unreformed shall rise in spirit, and suffer for their sins in the life of a Redeemer—put off their iniquity through tribulation, and enter with Him through the gates into the city, and return from whence they came. And that the righteous that hath gone down to the grave through tribulation, shall rise in spirit, and inherit the minds of just men, as vessels prepared of the Lord for their soulsspirits that hath put off corruption, and hath put on incorruption, that habit that never will decay, and

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of eenjoy the purposes of the creation in life. Therefore I can believe in no other way than as it were a transferring of the good and the ill from vessel to vessel till the purposes of God are fulfilled: all which taketh place in the mind of a Redeemer, and is visible in life as his mind is the kingdom of God, and the just

and unjust receive their faith in it.

For as Christ hath declared himself to be the resurrection of good and ill—the sinner and the just the sinful spirit of all ages suffered in Him for their sins; and in Him the just are rewarded for their There is nothing more plain than this, and his mind is the universal space of all flesh, or being, and that he is to be known in person, and that in person all the ages of the world were and are to be rewarded for their deeds. There is, therefore, a time for restitution for all things, and all shall hear the alarming trumpet, and the spirit of the dead shall hear, because the spirit of truth is a quickening power over the mind, that calleth every spirit from works to rewards, and the body beareth witness of the Son, and the blessings of God are conferred upon His own from age to age, through the transferring influence of His will; and the curse of nations is conferred upon the wicked through all the ages of the world, The Lord troubles to convince, and converts to save, and this has been his disposition through time, and will continue through all the ages of eternity; because he is the one invariable God—giving means according to necessity.

The End of the World, and the Beginning of the World to Come.

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1-10 The end of the world is a disputed question when it shall be, and how it shall be, and what will follow the event of the end of the world; and, as I never write from Scripture or history, I have written my opinion from my frail mind, to be judged by the rest of the world that profess to be more Scripture-wise than they believe that I am. Nevertheless, I have a right from God and our constitution to write and speak as I believe of the operations of inward grace in the human mind concerning the Deity and His invisible intentions of what he will do with the globe or the people that are thereon, in time to come.

When our first nature doth depart,
And heaven above the earth comes in,—
Then God lives in the human heart,
And makes an end to us of sin.

Then grief and trouble may arise
As visions in the earth below;
And grief and death doth light our eyes,
The world and living God we know.

And God doth all our griefs endure, And give us good and ill to see; Our peace and rest is still secure, And never more removed shall be.

And this is heaven on earth below, When man doth in the body dwell; For heaven and hell his soul doth know, And is triumphant over hell.

How great the Lord hath laid his plan,
When spirit on the earth hath shone;
All's formed in the heart of man,
And every creature is his own.

The Lord hath made his dwelling place,
Where none on earth can ever see;
And all his works abound with grace,
And part of all he's given to me.

The whole creation's but a shade,
And moving by a rising sun;
So God the heaven and earth hath made,
And God is evermore to come.

This world is planted in the mind,
The truth of the creation's there;
And there both heaven and earth we find—
The trees and every fruit they bear.

They only feed us for a time,
And then at God's command they part;
We know, O God, that all are thine,
The good and evil of the heart.

All are elected to decay,
And in the heart to be no more.

Reserved to a future day
As garments the first nature wore.

There's life in all that Gad doth do,— This in our pilgrimage we find; And when we've passed our journey through, See all are living in the mind.

There's not a plant that God destroys; Nor doth he burn a fruitful tree; For God our passions all employs, And all, O God, are steps to Thee.

To life and death there is no end, They're known in measures of our grace; When we alone on God depend, We see these measures face to face.

They are the attributes of Him, That is ordained to never die; This world doth end as ends our sin, And heaven is over all most high.

Our inward eyes begin to see, There was a world to us to come; A home, O God, for thine and Thee, A never failing rising sun.

Oh! then our life with God begins, Such as we never knew before; The bird that flies, the fish that swims, Doth now give joys to us no more.

The lamb, the lion, wild and tame, Hath far departed from the heart; In these the Lord doth write his name, Beyond the skill of human art.

There doth all things as one agree, And what has been's to us no more; C

And all, our God, doth bow to Thee, And Thy decrees all flesh hath bore.

An Impartial View of Sectarianism.

I have looked over the principles of sectarianism, through my dim and clouded glass, which I have discovered in my mind, and, as far as I can trace back the effects of divisions in the world, I think I perceive they are not that which hath been designed the world shall be when divisions and a diversity of religious doctrines, and precepts, and teachers of sects shall be no more; therefore, I believe that an union of sects and sectarianism to be nearer the designs of Omnipotence than when the world of mankind are one against another, and one above another; therefore I believe that all were creative for one good purpose and great design.

The Scriptures are the various evidences of the will and attributes of God to the world. We cannot rationally believe that the inspired Scriptures are a misapplication to our necessities, seeing all inspired truths have one original. And now to receive the Scriptures according to our necessities—which are many—the first thing to be considered is, for us, or every person to know his own mind, which by nature we are in many parts, and act according to our abilities, given of the one universal Spirit who is God. I cannot conceive God to be in parts, right and wrong; but that he is one God in all flesh without variation.

receive the Scriptures as a garment of the Lord, which is Spirit and not flesh. Men have divided the Scriptures according to the understanding of their several minds, and those divisions have rent the garments of the Lord. I cannot see those divisions to be honourable, or glorious, to the one great name of heaven and earth. There appears to be an exclusion in them—one person from another—as though God was a partialist in this lower world. The excuses for sectarianism is the degree of righteousness which we assumingly profess. I apprehend this station of life to be beyond the judgement of men; but to make this kind of theory good, and to be justified in life, application is applied to from the Scriptures. I observe that these proofs are fallible, and have been ever since God inspired man to do His will on earth as it is done in heaven; therefore, a war of words and pens has taken place to decide which part is right amongst the various names that have been assumed to serve the Lord. If the Scriptures can decide, then there is no necessity for free grace or the spirit of God to be an arbiter among men. I freely confess that I believe Scripture to be a sure evidence that we are a clouded people, each one according to his mind. This I take to be the great design of the universe, and the former of man. God has given as we can receive. No one mind has received all the Scriptures, therefore it is certain that we have not received the grace of God from heaven-or his given Son Jesus Christ, whom I cannot conceive to be a sectarian. I therefore presume that the Spirit of the Son has but a partial acceptance in the heart of a

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sectarian. And now if we admit—which I freely and conscientiously do-that there is a good and great purpose in sectarianism, which I conceive to be the knowledge and imperfections of the human mind, which by imitation hath clothed the mind with a portion or part of the garment of the Lord, partially excluding and separating the great family one part from the other. The extent of sectarianism is to exalt one part above another—receive some, and object to an union with them by Scripture they cannot This appears to me to be a bewildered mind Notwithstanding, God has graciously from God. given such measures as we could receive; and I sincerely do believe that God has a great purpose in sectarianism, and that is, to teach the wisest of us that we do not fully know the Lord who is one to all people—and that hath divided his garment as we could receive according to our limited minds, by bringing these broken parts or fragments into one cover he will make himself manifest to the world in one mind which is a soul regenerated from sectarianism into one mind, i.e. one measure of grace which is the Lord from heaven manifest to this lower world. In such a case no sectarian can have a choice of which part he will serve but the Lord only who is God with man and no other. I believe the sectarian plan of worship to be of great utility in discovering to us there is something wanting that hinders the great family of God to agree. And now as the Scriptures are a book of records of the attributes of God to the world, we are under the necessity of believing that according to the ages of the world God has given to

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the various conditions of the mind such as human mind could receive. And he has sent to the heathen messengers of the Scriptures, and they have gone in various minds, and numerous creeds, and the end must be to bring the heathen to the knowledge of the Scriptures. But who can minister the life of God to the world, till he is known of us, and we have received him according to the purpose of his own glory who rules the world in mercy and is righteous in his judgements, as we deserve, according to the works we have done in his own name. And now my impartial view of sectarianism is this: that God will show himself more merciful to the world than any sectarian hath done, and receive them to himself that hath been rejected by the wise builders of the present age, and gather into one basket the fragments that remain when all the variegated sectaries are accomplished in their various minds about the mind of God and measures of righteousness.

FAITH AND ACCOUNTABILITY.

Faith is the main spring of action; and belief in God inspires the actions of life. God has created all things according to His own purpose and glory; and God has not left any part of the creation to live and exist without his direction, either man or beast; therefore, I have said that God is accountable, by His several abilities, to dwell in all He hath created, therefore God hath not left any part of the creation

to live separate from the means that He has given for existance. But man is accountable for more than any other part of the creation, because God has given to man a heart, soul or mind, which He hath designed for the dwelling-place of His own spirit. As we can receive measures He hath given, and it is there we are accountable to God; it is the source of good and evil, the knowledge of heaven and hell, the feelings of joy and misery, and there we have to answer to God for all we have received; whether mercy or judgement, man is accountable to God for all.

God and the creation is all that there is in the world, and one part is accountable to the other. is accountable to the creation and man is accountable to God. God is accountable to the creation, because he hath created it, and man is accountable to God because he hath received it. Man is more accountable because he hath received all that God has created, he is possessed with a double portion of accountability, because he hath received the whole creation into his presence, and the Spirit thereof in the human mind; and all the creation is less in the sight of God than the heart of a man. This is God's resting-place, his tabernacle, and his throne of judgment where all the world is judged in the heart of a man. God is accountable to the creation because he hath created it. Man did not create himself, nor the beast of the field, nor the fowl of the air, nor fish of the sea. God has created man for his own companion to live with him, and him with God. He has given part of his own mind to human life. That man ought to live with

ren God in his own mind; and we receive the whole creation as in the mind of God himself. Great is an ren the accountability of man to God, and boundless is gnthe accountability of God to man; which never can we be fulfilled or accomplished till the full stature of the ere mind of God is equal to all that God hath created. ood There is no end to the creation because the Lord eelliveth; God hath not only created us, but continues ver to add wisdom to all which he hath created, and this or is a growth in the heart of man from the beginning to the end of life. God never calls for accountabilithe ty until he first giveth something for which we are od accountable for the performance thereof; after which tadeath and hell cometh into the mind because we have benot performed our accountability to that which God to hath given. God would be wanting unto us if he acdid not fulfil his accountability to the works of his nas own hands, or the creation with which he hath enofdued the mind of man; therefore he manifests his ole own dignity and magnitude. He hath called on the rewhole creation to fulfil the purpose of the Creais tor in the practice of life; and every part of the creaan. tion answers unto God in their distinct part of crea- \mathbf{nd} tion; but man is accountable to God for all that is is created, because God hath made him lord over that to which he hath created, that he might show forth his did dignity and magnitude over all the rest of the creathe God hath made man lord of his visibility, and eamade him like himself, save one measure hath the m, Lord reserved to himself, which is the dignity and wn magnitude over the heart of man and all his works. ith Herein hath God made himself susceptible of our

accountability with a thankful heart for all of which we can offer unto him, and for thanks to the creation for fulfilling the purpose of the Creator. He giveth thanks unto us that we may thank him for his immutability and be so far joined or united with him that created us. Judgment and mercy are the divine attributes of him that liveth forever; mercy is first to our necessity if not received, judgment pursues our accountability, this is God's judgment to the whole human family. And who can say that God hath not been merciful to man and beast since they were first created, giving unto man and beast according to their created necessity, and all have a way through life in themselves—the beast of the field. the fish of the sea, and fowl of the air. And man has a way in himself according to his necessity through life for which he is accountable to the giver. A way which he could not have received but by the hand of the giver. But to conclude and to come to the practice of life which is the only indisputable evidence of our faith, which is the evidence of the writer, i.e. God is supreme in all his attributes, judgments and mercies; the earth trembles at his frown. the seas give way at his command, earthquakes convulse the whole earth, and who can say that God is accountable to man that he should withohold these visitations to teach mortal man the fear of his name.

Oh that my soul could praise the Lord, For lines that he has drawn; Or read in me his just record, Or put his garments on. 'Tis him alone that clothes the mind, And made the sun to shine; Within my heart his name I find, O'er all his name's divine.

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His love's in mercy and in care, In wisdom doth chastise; In hell he forms the highest prayer, That up to him doth rise.

His mercy lives in all his ways,
In heaven, in earth, and sea;
For judgment I the Lord can praise,
For all he troubles me.

Long have I found his name within, His records written there; And, as at first, I now begin, With garments of despair.

A gloom attends my living mind,
Through which I cannot see;
And hope through mercy still I find,
There is a way for me.

Accountable I must pursue,
My life and time fulfil;
And give to every part their due,
This is Jehovah's will.

Observations on a Religious Life.

The scenes of life are so various, and there is such a diversity of belief about the practice of time and the end of life, that I have become so confounded by looking over the present condition of the world, that I have not known on which part to place my faith or confidence. Being separated from all religious bodies, I have found it in my heart to make my own observations concerning the practice of time and the end of life. I, therefore, have thought it safest for me to believe in one Deity, the author of all good, and governor of all he hath made and is in operation in the various and present scenes of life. as there is one Ruler over all things, I dare not say which part is right; and upon the same principle I cannot observe that which is wrong, therefore, in the natural ignorance of my life, I must leave all things in the hands of God to determine, and place myself with the rest of the world, without making a distinction of sects or parties. And I have drawn up this conclusion, that man is accountable to God for all that he receiveth from the sacred hand of God; and have therefore made the following mark of what I have found in my own mind for the observation of others that are more skilled in sacred history than I am, and the operations of a religious life, without which no man shall see the Lord.

The Word of the Lord is the breath of life; a living soul is the pleasure of the Lord. I am, and there is not another in the likeness of my mind. I am separated from the living and hath become the com-

panion of the dead that sleepeth, and none waketh them. I am placed the hindmost of all societies, and eyes are given my spirit to look upon them. I am separated from all flesh in spirit, because the Lord hath done it for his own purpose. I am despised because I am not like unto others that hath lived before me; my hope goeth not out, because the Lord hath lighted my lamp, and it will not decay. My spirit hath been anointed with oil unseen; I have been ordained without hands, and my spirit liveth. The Lord, by supernatural power, hath interfered between me and the rest of the world, and that which He hath set apart, let none join together. He hath gathered me a people to my mind of his own choosing; and none can divide them or turn them back from whence they came. He hath clothed them with innocence, and marked out their paths through life; they are alive for him that liveth, and are known to God alone. No priest nor prophet can judge them in righteousness, nor no clergyman be a light unto their feet; they are known to God, and to Him alone; despised of the wise because they are simple; fulfilling that which hath not been fulfilled; bringing that to pass which hath not been known; they inherit the earth and none taketh from them that which God hath given; they are the Lord's interest, and none is able to dispute the title of his own inheritance. He has placed my soul with them, and it removeth not away. The Son of Righteousness shineth upon the inheritance of the Father, and none cometh between the Son and God. He has given unto me the measures of life, and I have received from the Son that

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which none had to give but God alone. He hath blotted out all written ordinances from my sight; I see them not; they are the interest of them that are before me. I follow them but I overtake them not: they are swift on foot, and laws and ordinances with them; they are their goods, I envy them not, nor steal in the poverty of my soul. The Lord is my Father and is kind to my hunger and thirst, and I covet not that which belongeth to others. I am the Lord's, he hath begotten me and feedeth me with the bread of life and the milk of his own Spirit. I have spoken as a child and wrote as a scribe for the Lord; he hath received it, and he will compile it together, and it shall be unto the world as a book unknown, and many shall stumble over the truths that are written therein. Now I write as a man that hath known the Lord, to him I am known but to no other. I have no judge to confound my ways; I have no scribe to face me or teach me the paths of life. I live for him that hath created me to fulfil the purpose of his own glory, by raising man from his low estate. I rejoice in my poverty, and praise when I am healed. I live for God and not another. Lord hath made no man my master to direct me in life; the learned in letters may boast of skill, but my joy is in the Lord. He hath clothed my soul with flesh, and my mind with a garment, that the eyes of the wise in life seeth not through; therefore, I am not known unto them to be judged by them, and confounded in letters which they have received; therefore, I am at peace with them having an inheritance that none taketh away. I am the work of the

Lord, born in spirit, in heart, soul and mind to do his will on earth, which hath not been known from the beginning of time with man until this day. His Son ariseth and looketh down on the world with light, power and glory, on this present age of life; He is a Spirit sent from heaven by His Father to do His will on earth, and to finish that which hath been begun and not accomplished. He hath planted my feet in the earth, as a tree that hath roots in the ground; and my soul beareth fruit to His people Israel: because the Lord hath watered it, and said unto my soul,—come forth, and live, thou art the Lord's inheritance—and the house of Spirits—the dead in person liveth there, and are the fruits of the Lord unto eternal life.

Yield, O Lord, my spirit saith,
The fruit the tree of life doth bear;
Build up thine house by deeds of faith,
Let all the earth assemble there.

What is known unto me I cannot conceal, nor be affrighted by the noisy trumpets blown by men who know not the Lord. The Lord hath not covered my spirit with a mantle to be unseen; but he hath made my spirit low in the world, that he may try the wisdom of this world, by life that he hath planted in my breast, and written his will there as the law of life for me to pursue in the practice of my time. So am I exposed to the world, but not taken away by the shadow of death, till the Lord shall have accomplished his designs in all he hath required of me, then shall I be no more. But the Remembrance of

my life will be for ever,—written in a book to be read in time to come, when priest nor prophet, scribe nor lawgiver shall be known no more amongst the present race of men. The Lord liveth and reigneth over all in my soul, thus saith my spirit, His name is written in my mind. He is my Scripture, and my law; I lean upon him as the staff of life, and rest in his presence as the pillow of my head: He is my God; He hath ordained my soul unto life and it will not die, nor be taken away from this world till it hath answered the purpose of my creation and the Giver of my soul.

Now I conclude that all are thine, That hath to give and take away;

My life is but a feeble line

Compared with the eternal day.

To men in wisdom, I'm no more, But as the lost I'm set apart;

I follow them that runs before, It is not I, but my own heart.

I feel as feeble as the clay

When I behold the works of God;

My very flesh doth dark my day, Clothed with life and ancient blood.

My beating veins pronounce my woe, Death's in the throbbing of my heart;

I'm one amongst a thousand names, But with the dead I have a part.

Because they're dead and come again, Spirits unseen, but still doth live;

God's giv'n to them a lasting name, They are what God to me doth give. My friends, fear not, the coming day,
Nor trembling stand with doubt and fear;
The Lord's before us in the way,
And God has made his passage clear.

THE RELIGIOUS TENETS.

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Being destitute of creeds or any written law of discipline, and being numbered with infidels, and tinctured with deism, we have given the following satisfaction to others, that we do believe something, and although not so extensive as others profess to believe, we have thought it may suffice, that we are neither deists or atheists; and although we have not extended our belief to every particle that others profess to believe, (as faith is a subject of diversions in the world,) we have been careful not to condemn the belief of others, but are willing to do by others as we wish others to do unto us, that every one may practice their own faith. Our belief is not obligatory to any others to believe as we do, and to them only that have subscribed thereunto.

We believe in one God the author of all living; that now is the time of salvation, and that all other time is to us conjecture and imagination. We believe confidentially in that which can be known by practice; that a reconciliation with God is the end and purpose of our creation. The Spirit of God is practicable with us as far as we have received his divine nature. We believe the human mind is the in-

heritance of the Lord as his given grace hath acceptance with us. We argue not about things unknown. There is no time known unto us but that which is

present.

We believe a reconciliation with God is the completion of the salvation of the soul, and a heaven to the human mind. We believe in all the calamities of the world to be the present judgements of the Lord, for the purpose of increasing our fears of that which is constantly coming on the world as the chastisements of God to subject the human will into a passive state of mind for the disposal of God.

We have no evidence that the bodies of good and evil will arise from the dead; but that a practicable resurrection is a returning from the evil of our ways

to live in unison with the grace of God.

We believe the day of judgement and mercy to be the present time to all living; and that all future time to us is unknown when we inherit this body of clay no more. We believe the attributes of God to be his, either in peace or war, famines, pestilence, earthquakes, or diseases of various kinds, and that not any thing can transpire unknown to God; that the end of the world is in the heart of man when sin ceaseth against God and is no more.

> How time doth spread her golden wings, And far abroad she flies: With her the hovering cherub sings, And God her songs supplies.

Her theme and tone's for ever new, She never doth decay;

Time past is naked in her view, She is the present day.

She's ever on the flitting wing,
In every age doth light;
And ages past to light doth bring,
And ever is in sight.

Signed for the "Children of Peace"—

DAVID WILLSON, PETER LEPARD, J. D. WILLSON, JOB HUGHES, REUBEN LUNDY,

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JACOB LUNDY, RACHEL LUNDY, ELIZABETH DOAN, PHŒBE D. WILLSON, SARAH DENNIS.

BAPTISM.

Baptism is a disputed question in this day, some holding water baptism to be essential to the purifying of the soul, others to a mental baptism that reforms the heart that the deeds of life may be improved through the regeneration of the grace of God in the human mind; I have therefore written as I have received, and submit it to them that are more skilled in those operations than I am.

O! was my Saviour understood, He is the author of all good; By him alone we live, and see What things have been and yet will be. He is our judge and doth baptise— And he doth call the dead to rise: So he renews all ages past, And makes the first to be the last. 'Tis him alone the soul doth hear, He gives the mind a listening ear; And every heart he doth renew, That hears his word, his way pursue. He in the heart doth find a place, To sow in man the seed of grace; And there he plants and gathers in, And saves the soul from every sin. Then do we know that Christ's arose, In mind he conquers all our foes; And he doth righteous garments wear, Clear as the sun or morning star. He makes our lives again anew, His Father's will he doth pursue; Nor spotted garments doth he wear, To every sect he's bright and clear. No pharisee doth with him join, He's living in this present time; In Adam all the living sleep, Like him, we all have cause to weep, Till Jesus to our souls return, To teach us all have cause to mourn. And him that doth of wisdom boast, Has never known the Holy Ghost; Been with the Father nor the Son; Knows not what's been, nor is to come. There's many preaching, teaching me,— They truly give me light to see; The pharisees again arise, And they can teach and can chastise.

And ancient garments they can wear,
Without the Scriptures would be bare.
Oh! what a doleful noise they make
The heavens move, the earth doth shake;
And them that hath a sandy frame,
Is often moving in their name.
But he's baptised that never moves,
But every time he still improves.
It's not the dust the Lord doth hear,
It's the spirit's listening ear;
And then the heart from death doth rise,
And every sin doth God chastise;
And this is called the coming day,
When all our sins shall flee away.

TIME.

There is a great diversity of opinion about the divisions of time. It is indeed spent in various ways, and many conjectures about time to come, of which I am so ignorant about—a general resurrection of the body, and a time unknown that is preached to be, that I must be silent about time to come, the end of the world, and a day of judgment, when all must appear before the Lord to receive a recompense for the deeds done in the body.—I have thought it best for me to confine my belief to the present time, that if it is well spent it will be well with my soul in the day of judgment, and, therefore, I dare not confound the world with prospects and speculations which at present is to us unknown.

The present time is all we have, Our peace to make—our souls to save; Anticipation is a sham, And is deceiving mortal man, Our shepherds feed on barren plains, And still repeating ancient names; For want of grace they drink them in-In ancient robes rebuking sin. Oh! had they garments of their own, The ancients would be better known; Oh! that some souls would come and feed, That did with saints and martyrs bleed. Then our dim eyes would clearly see Those spirits living where we be; But, oh! it is for want of grace, These spirits have no resting-place. But, oh! if we could like them feel, Messiah would their lives reveal, Nor would we see the judgment day, As others preach, so far away; But we would know the time had come, To know the Father and the Son,-Nor would we longer here delay To see a resurrection day. It is for want of prose we rhyme, And so we dribble out the line: We're feeding in the valleys low, But few and small's the things we know, The great Goliah's armour wear; But sling and stone will meet them there. Oh! could we have some just replies, 'T would warm our hearts and light our eyes. Oh! then our souls would clearer see, The time is now that was to be; And we'll no more of men complain, Still trusting in Messiah's name— That he through grace will set us free, To sing the lasting jubilee.

P.S.—Our ministers, the type and press,
By these we do our neighbors bless—
With little crumbs we have to share,
While trusting in our Shepherd's care.

An Union Song for the Children of Peace.

Union is the bottom stone of my belief, and a separation and deviation of sects, creeds and doctrines is at variance with my practice of life, is an increasing trouble in the world, and confounds the simple of which way can be right; and by a continuation of diversions the world of mankind is deprived of their rest, and it is at variance with God and his Son Jesus Christ that receiveth all that cometh unto him. And I am firm in the belief, if we would or could come into an union with the spirit of the Lord, that diversions would cease, and there would be no diversity of doctrines to preach to the world, but all would cease with confidence in one God and Saviour of the world.

As sun and moon doth light the skies, May ancient glory now arise, And God alight the mind; May Christ and Moses be as twins, And here our Union Song begins, And more the Lord will find.

As stars in darkness doth appear,
So God will light the coming year,
And every life be known;
The dead will rise from earth and sing,
And so shall live each creeping thing,
All's on the bottom stone.

The fish and fowl, the wild and tame,
Shall celebrate Jehovah's name,
And heaven to earth shall join;
The ancient and the present days,
Will give our great Redeemer praise,
And bless the present time.

The Lord the lion will subdue,
And make the serpent tribe but few,
The adder's ear shall hear;
And Zion's sons the trumpet blow,
Our enemies be bending low,
And David's name be near.

Jehovah! top and bottom stone,
And he doth build his house alone,
'Tis given in our care;
And there the tribes of Israel meet,
Their praise and mercies to repeat,
And ancient glory wear.

Their daughters, cup and table fill, With blessings of Messiah's will, The blessings of the field; And here the stranger finds his rest, Because the house of God is blest, And endless blessings yield.

God on the mind doth write his name,
And here he gathers wild and tame,
They in his house agree;
And here the Son of God shall rise,
With peace and glory in his eyes,
Forever there to be.

And to his name shall Israel come,
And tribes shall worship there as one,
Nor wander more abroad;
And here this troubling world shall end,
And all shall on one God depend,
This is the House of God.

THE LORD'S DAY.

Where or when the human heart is illuminated by the Spirit of God shining therein, as the sun in the firmament giveth light unto us—it is the Lord's day—a Sabbath of which a sinful world knoweth not, it is where and when our acting propensities are all bowed in reverential submission before the living God, who is the builder and maker of the universe. The Spirit of the Lord hath formed the heart of man to be a kingdom of his own; and although our limits or extent may not be equal to all the works of God, yet it becomes a dwelling-place for his Spirit, and all that he hath given is submissive to him that sits on

the throne in the human mind. It is a kingdom of great joy and lasting benefits to all that know the Lord as a Sovereign to rule over all the governing passions of the mind. And this is the mysterious kingdom about which there is so much talk in this restless world, and preaching about unknown things, because in our natural capacities of action they are so far off, or at an unmeasured distance to us. have found it in my way to make these few remarks of what I have found in my own mind. I have partaken a little thereof, and believed there is more to come, as there are no limitations to the wisdom of God, nor the end of life, when a man's soul hath entered into peace with God, and the Spirit of God rules over him in all the actions of his life. He is then only fit to live or to die to this mortal body of clay. The kingdom of the Lord hath no end, but is a kingdom of increasing joys, because God sustains the immortal soul which he hath given with perpetual and increasing joys. And this is the bread the departed saints live on in heaven, and without this bread every soul would perish after they had become in peace with the Spirit of God. To view heaven at a distance, or far above the measures of the mind, is a confounding speculation about unknown things, and leaves all the world in a mystery of darkness without any known light. The Spirit of the Lord is the light of the mind and everlasting life to all that receive him; and all that receive him hath received his kingdom into their minds, and their hearts are a new gift from God that governs all things. Then heaven is known unto us while we dwell in the body, and the mind is at peace with God. And God is known on earth as he is known in heaven; and that which was mysterious has come to light, and the Lord dwelleth with his creature man. And this is the kingdom come, and the will of God done on earth as it is done in heaven; and every faculty of the mind that God has given liveth in and by the Spirit of the Lord, and the joys of heaven become the daily bread of all our acting abilities. And God liveth and dwelleth below as he does above, and is known in the heart of man by sparks of inward grace that ceaseth not, or the living kingdom would have an end. Therefore, as God is life, he hath given to man his own life, that man may have life within himself and The death of the body is only a chaslive for ever. tisement from the Lord, to purify the soul with fear, lest the human mind should not be ready for the immortal change. All that God doeth it is for ever; and not any thing is lost that God has made or created, therefore, eternity is with us, because God liveth, and all are with him in spirit in his own mind, therefore, all that God doeth is in eternity, because God liveth and the spirit of all living is with God and God is with man, and man is with God from the beginning of the visible works of God, and heaven is in God, and God is in heaven; and heaven was in God before man was made, and is appointed for the rest of man, and to continue for all living souls that are born into the world. If the works of God are to perish, then there is no God with men any more, nor man with God. Therefore God is as he ever was, the life and light of the human mind,

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and liveth on earth in judgment and mercy, and governs the world as we partake of his attributes. and believe that all things are right that happens unto us through the Providence of God. must speak more of this government hereafter, and conclude that God has one great purpose and design in all that he doth transact with the human family, i.e. to bring man back in his mind to where he was, which is to live with God. Man is not righteous in his birth, neither is he perfect before God, because he is born in a capacity to sin, and come to the knowledge of God by transgression, which is not anything more than practising his own creation, by which means he cometh to the knowledge that God is greater than himself, which hath formed the bottom stone of repentance by which he is received into favor with God as he had not been before, and his heart becomes a dwelling-place for all that is made and created. Therefore all the spirits of the creation hath a dwelling in the mind, and the mind liveth with God in everlasting light, and God revealeth his invisibility to the world by the practice of those spirits of which he hath given to man to reveal to the world, that God may be known on earth as he is in heaven. heaven was in God before the creation, and the appointed rest for all he hath created, it is the purpose and glory of God that man should enter there and enjoy the sweets of this heavenly kingdom. fore as God is preparing man through all the propensities of his actions to receive this kingdom, we should receive his chastisements with a cheerful heart and a believing mind, that all these varying abilities with which the human family appears to be endued, they are for the great purpose of bringing man to the appointed rest prepared for him from the beginning of time with man on earth, or the foundations of the world which are in God, the bottom stone of all living.

Why did my soul have light to see?
Why did my mind from death arise?
My God, both these have come from thee,
And these are given to realize.

Though man may wander to and fro,
And seeking that he cannot find;
The distance that he hath to go,
Is secret to his human mind.

The kingdom's there he would obtain,
'Tis not the height that he should rise;
Within he'll find Jehovah's name,
That did ordain the earth and skies.

There's none so far as him that knows,
The things he never saw nor knew;
'Tis where the human will doth close,
That heaven and God to him are new.

The close of that which hath been, till March second, one thousand eight hundred and sixty.

MEMOIR OF THE PAST.

[A Memoir or memorandum of the origin, principles, and practice of the Children of Peace, now in existence in Sharon, in the Township of East Gwillimbury, County of York, and Province of Canada, February 22nd, 1860.]

The first union of this little body of worshippers were from the society of Friends or Quakers. They were a people in high standing in the society of which they were constant believers and practisers of both the principles and discipline of said society: but believing these things already mentioned had become too formal, without much, if any, improvement in life, they were looking forward for a time to come when the Spirit of the Lord would dwell nearer his people than had been since their first rise. And, now to draw their present system in a line, we must first commence on the principles which are now believed in and practiced, which is the union of all kinds of people that believeth in and profess to practice the Spirit of God in their various systems of worship, and by adhering to these uniting principles, and finding by practice they tend to peace and tranquility in the great family of the world, therefore, they continue in them from the year 1814, until the present date. And although their first numbers were only six; but by the favors of almighty God, their numbers have increased to hundreds, and they enjoy the fruits of their first principles, and continue in them until this day. They are not combined together by any hand writing that hath been written by the hands of men,—being so confirmed that the

Spirit of the Lord and the proceeds thereof is sufficient to save all flesh that calleth on the name of the Lord; therefore they have separated themselves from all sects and creeds, and all that worship God by a written law, having a constant trust that God will be with them in future time, as he hath been from the beginning, administering faith unto them from time to time, in whom is all their hope. But as they are a people not joining in worship with others of various beliefs upon the same principle, others have no part nor place with them, they are therefore a distinct body, and living alone, excluded from the rest of the world, in which singular condition of life they have believed it to be their duty to God and the world to reveal their situation, principles and practice, to the rest of the world where they are not They have no written test whereby others shall be known before uniting with them in practice, therefore they have no written creed whereby any person may be desirous to meet with them in worship, but keep an open door and open heart to receive all who hath a desire to join with them in the worship of Almighty God; therefore, as all that meet cometh together by good-will one to another, they practice no line of distinction whereby any shall or may be excluded from participating with them in the worship of God. They continue in the first principles of union, that all that will come may come, and share alike in the favors of God. They have not varied in principle nor practice from the beginning until now, but have extended their uniting principles to all kinds of people, by two general days for worship in the year, to make known their principles to all kinds of people, and preach accordingly. These days are known as feast days, because they furnish an union table of good things, excluding all animal diet; and at these tables there are no presiding officers, neither is there head or foot in the House of the Lord, for all are an equal people from the least to the greatest, from the young to gray hairs. They appoint no ruling officers in the House of the Lord, and this is omitted for the honor of the Lord Jesus Christ, that he may be the only ruler among his people, that his Providence may have all the honor and praise now and for ever. Church members that worship God according to a written law, stand far from them in their general meeting days, by whom they are accounted in error, having no obligatory creed or description of their lives, whereby they should live and serve God and man, trusting in God their Saviour, that he will preserve them by his inward grace. So they live and have hope in time to come, without the least dependance on written laws, believing the inspired Scriptures to have been written by the Spirit of God; and where the letter is received without the Spirit it only tends to the practice of a dead formal life, which is too obvious in the various churches or sects, so called, by which apprehension they have set themselves apart from all others to do for themselves, and are daily trusting in the favors of God alone for the salvation of souls by the practice of life. They neither baptise with water nor communicate broken bread in the name of the suffering body of Jesus Christ, fully believing that n

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where the grace of God is in the heart, and the life of Christ is fully known there, they have no need of signs to testify of his remembrance because his Spirit is present and is teaching them all things that is needful to be known, while the grace of God is with them in this present life. They do their own preaching, sing their own hymns and spiritual songs (of their own composition), and they are an independent people to the rest of the world; and have borne much persecution of the tongue, but little of the pen, and not anything from hands, but enjoy the law of the Lord, according to their understanding and are peaceable and unoffending citizens of the laws of their country, resisting not offences, and are living in peace with all men, unknown to the rest of the world, and them that worship God by means that are not given to them whereby to serve the Lord. This limited information is far short of that which might be written of this little and lonesome body of people, trusting, hereafter, that a more full explanation of what is past will be given to the world. They have built two houses in Sharon, (of no inferior dimensions) for the service of one God. They are a liberal people in their contributions, and charitable to the poor, for which purpose they assemble once in the month to lay up alms for a needful time, lest any of the body should wander and beg for food and raiment, which alms are committed to the care of a committee of nine persons, (five men and four women) to distribute as they by searching may find necessity, without being known to the rest of the body. Such as join the above in worship are mostly of non-professors of the law or creed, and are not subject to the church ordinances of any sect or kind of people, and may justly be termed as belonging to the gentile family of the world.

Written by one of the number, and acknowledged by the body, and subscribed to by the title of the

"Children of Peace."

TESTIMONY.

The following is a testimony of the Children of Peace, concerning the life of David Willson, by whom we have been brought together for the worship of God.

He early made choice of a religious life, joined the Friends or Quakers' society, and was a zealous and faithful member thereof for a number of years, and having the esteem and confidence of the society, was appointed to attend to many religious duties of the society, which he always faithfully performed.

Although a poor man, possessing barely the necessaries of life, and having to depend alone on the labour of his own hands for the support of his family, he never made his poverty an excuse for neglecting to perform the duties to which he was appointed, although the performance of them necessarily took much of his time.

After faithfully serving the society for a number of years, he had an impression of mind to speak in their meetings for worship; but his religious opinions being judged erroneous and condemned, it was evi-

dent he could not remain a member of that society without renouncing his religious opinions, which he declined to do; therefore, he, with a few others who believed in his doctrine, and who were also highly esteemed members of the society, withdrew from it and were finally disowned. Immediately after withdrawing from the society he retired to his own house, where he and they who withdrew with him, held religious worship till another place was provided. We have long been personally acquainted with David Willson. There appears to be nothing remarkable in his natural abilities, yet in his religious opinions he appears to be a singular and remarkable man, not easily searched out. He appears to have a singular knowledge of the Scriptures, giving very different interpretations of them from other preachers that we have We have heard for many years his religious testimonies, and have read much of his writings, and believe they teach true practical doctrines, which may be known by experience in his life.

He appears to be careful to make use of Scripture no further than an acquaintance with the Spirit from whence they proceeded will enable him to explain. He is independent in a remarkable manner, of the skill and abilities of others, in his work in the cause

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ons eviHe has built large houses for public worship, of a very singular form, which, on account of their peculiar construction, excite admiration and wonder in the stranger who visits them. These houses he has erected independently of the skill of any architect but himself alone, therefore, the pattern of them must

have originated in his own mind. He stands alone. independent of any assistance from any religious sect or denomination, having no connection with them that are termed divines in the present day. He is a firm believer in the impressions of his own mind,—from them he preaches, by them he writes. by them he composes all the hymns and prayers used by his people in public worship. He, with a few others, were cast out of society, and have ever since remained together, separate from all religious bodies of people. He is a zealous promoter of the worship of God; a firm believer in the works of God in all the past ages of life. For many years he has given all his time to promote the worship of God, and the religious welfare of his people. And although possessed of but little wealth, he has expended much of that little in printing books of his own composition. for the use of his people and others. These sacrifices have been made without any pecuniary reward. No contributions have ever been made for his benefit; nor has he at any time desired any to be made for that purpose, his only object appears to have been the building up of religious society, and the good of the people. Although he is now upwards of eighty years of age, he attends two meetings on every Sabbath day, and preaches therein.

He allows no colds, nor storms, nor any earthly consideration to prevent him from attending to his religious appointments. He has little time for company such as is common in the world. He appears to devote his mind to silent meditation on the things of God, and the present condition of the world. He

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refrains from Scripture arguments, is diligent in promoting unity and peace with all that believe in God. He is not a pleasing speaker,—rather plain and harsh in his rebukes, not easy to be borne. He is charitable to the poor, and a sympathizer with the afflicted.

In conclusion, we would remark, that notwithstanding the foregoing testimony concerning David Willson, yet, to us, he appears to be imperfectly known.

THE EVIDENCE OF FAITH.

Oh Lord I can but little show. Because I do but little know; But from thy Spirit, Lord, I came, To do thy will and bear thy name. God bless the day that I was born, To see this world of pride and scorn; For such doth give me cause to pray, While I go mourning on my way. The world is rising high and great, While I am poor, of low estate; Still mourning for a time to come, When I may live with Christ the Son. Although I tremble on my way, I hope to see a clearer day; Therefore I'm trying blocks to shun, That keeps me from a time to come. -Although I see the way is broad That leadeth others from their God; And though I find the narrow way,

It is to me the clearest day. There is no glory that I see That's in the world and tempting me; And all the praise that men can give. Is only lasting while I live. For man there's an appointed place, Where every soul doth live on grace; And there's the kingdom and the Son, Is pray'd for, and it is to come. Oh may I see that happy day, That all the world must flee away : That kingdom that no more will part. From every mournful broken heart. There is an end to things below, And so my life shall plainly show; And for this purpose I was born, To shun a world of pride and scorn. And God has given me life to feel, The sorrows that his saints reveal; That I the Son of light may know, He has a place in worlds below. It is his life of God I crave. Because I know he comes to save, And lead my mournful spirit home, Where Christ, and God, and saints are known. May I be passive in his hand, Until I find that promised land; That doth with grace and mercy flow, To all that lives on earth below. Oh may my faith for ever be, My God my Saviour all in thee; That I may feel the pains thou bore,

That lives with God for ever more.
Although I may receive thy frown,
There is with thee a lasting crown;
Oh! from this world I must be bare,
And live in mourning and in prayer,
Until mine eyes that day may see,
When I my God may live with thee.

Written for the Children of Peace, by

DAVID WILLSON.

FIRST AND LAST DISPENSATIONS.

THE MOTHER AND THE DAUGHTER, THE FATHER AND THE DAUGHTER, THE FIRST AND THE LAST DISPENSATIONS OF GOD.

The Jews are the bottom stone of all religion that is in the world, and the stone will not remove by the breath of men, nor the hand-writing of the scribe; all that hath been since the first revelation of God unto Abraham has been a building on the bottom stone, which is Israel.

Jerusalem was the first city of God, and David was the first king that was well-pleasing unto God. Old Jerusalem was the mother of the new. The covenants of God the Father is with David for ever, and cannot be broken because they are of God. The first church is the mother of all that hath proceeded from the heart of the Jew; their offspring are only daughters in the world, and are very young in the knowledge of God, to what Abraham, Isaac, and Ja-

cob were,—those are pillars that never will remove. they are as trees planted by the Lord, and will bear fruit to the world for ever, because their spirits were born of God and live, and no purer birth hath been since that day until now. And, although Christ was born of his virgin mother, he was first born in the days of Abraham, of God, as he was at last when he had a mother on earth. There is one God, and all that are in existence beareth evidence there is but one God, who was revealed unto Moses, and his hand-writing never will be blotted out by all that hath appeared from that day to this; he knew what was past and what was to come. All things passeth away but God only, from the beginning of the revelation of God to the world. Man assumes a high station in life to himself, willing to believe he is growing wiser and wiser as God multiplies his attributes to the world, till man presumes to know and understand the works of God by human invention, that perhaps never heard the voice of God in all his life; but willing to be great, he continues to reveal himself to the world, while God remains to be a hidden mystery to himself, clouded with the clouds of heaven which he never saw through in all his life. although the Son hath appeared as an holy prophet, he is no more than was revealed before; he was born by the prophets in Israel, therefore, there is a Father and a Son, there is old and new, there is the first and the last, and all are testaments of one God, the Father of all living. The bottom stone remains immovable, because the Lord hath laid it as the foundation stone of all that was to come. Wherein the n

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Jews have erred, in our imagination the Christians have done the same, and the spirit and disposition is as far from being received, that is in the New Testament, as the prophecies that were in the Old, and were not received by the Jews till this day. I believe in all things being made new by the same that hath made that which was once new has now become old, therefore, when the Old Testament is made new unto us as we will receive the prophets that were in Israel, and receive the Jews into the christian church, for they are strenuous in believing in God, and Christians can do no more. But by that prevailing iniquity that Jews must become Christians before they can be received; upon the same principle Christians must become Jews before the Jews can believe in their religion. This is a principle that pervades the world, and keepeth the world in a fire of contention in this day, till wars are as blocdy in the Christian name as ever they were in the times of the Jews. The Jews defended their own city, the Christians their own faith, nations their right to rule, contention arises and blood flows on land and sea. By the breath of the prophets in Israel, the Jews believe they shall be restored, and that their captivity shall cease, and they shall be set free from the Christian yoke by which they are kept at a distance in every part of the Christian world, notwithstanding they are the bottom stone of all religion that hath emanated from the Lord. The various sects are blinded with the same principle of disunion as Jews and Christians; and when we sum up by observation, that al! we can comprehend, we cannot find that God has a

kingdom now on earth as he had when David was king in Israel; and Jerusalem received and governed the people according to the will of him that hath lived, doth live, and will live, as he lived in David, whose flesh brought forth that saving Son, that saveth from all superstition, bigotry and presumption of one man ruling over another in religious life, therefore, until we know the Father we know not the Son, and until we know the first church we know not the mother, and until we know the mother we know not the daughter, and until we know the Old Testament we know not the New: and, therefore, because we know not the voice of God in the soul, or the prophets, and Christ to be the law of the heart, we know not God, and can know not anything aright, because we build not on the first stone, that was in Israel; that the God of Jacob and of Israel hath recalled unto us and until the day shall come, which is prophesied shall come, we are living in a restless world, and know not God or his kingdom, or that that has come to pass that passeth not away; and God dwelleth in the heart of man as he did in Abraham, Isaac and Jacob, and with his people Israel. When man talketh with God in his own soul, and his inward ear heareth the voice of God, crowns and systems will rule and govern the world; but when that day cometh, there shall be but one God known unto man, and but one law written in the heart and the imaginations, and the presumptions—the rule of Then shall we desire no man—shall be no more. Gods but one,—the Lord God of Jacob and of Israel, and there will be peace on earth, and all desirous as

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about old and new will have an end, the first and the last will be one, the Old and the New Testaments will be one law written in the heart of man, the Christian and the Jew will be one people, the old and new Jerusalem will be one city, divisions will cease on earth. As their is but one God in heaven, there will be but one church on earth, and a reception for that which is old and that which is new, and not anything shall be lost that God has made or created, nor his hand-writing blotted out, because he is one God to all the world, amen. And there is not another but the God of Abraham, Isaac, and Jacob, to govern and rule all this changing world, where one is above another, and God is over all blessed for ever. Amen.

A SALUTATION OF LOVE

TO ALL THAT HATH BELIEF IN THE SALVATION OF THE SPIRIT OF GOD FOR THE SALVATION OF THE SOUL.

O Lord, thou art the Sovereign Monarch of all that are in heaven above and on this earth below. Thou art rich in mercy, truth and grace. Thy store-house is never empty, neither are thy goods exhausted. Thou hast formed my mind in this lower kingdom, according to thy will. Thou hast not fashioned my life according to anything thou has made before my soul was born of thee into this lower world. Thou hast used no pattern whereby

to form my mind, but thine own will. Thou hast not given me the title of any that hath lived before me, whom the world hath given the title of good Thou hast excluded from character in thy name. my mind malice, hatred, envy, and revenge; but thou hast given my heart a measure of that love wherewith thou lovest this lower world. Thou hast united my understanding of things that pertain to thy name and thine alone. Thou hast given my soul a gleam of wisdom of that which hath been, and some faint prospects of that which thou hast designed to come. I know not my own form: I have a beginning, but know not the end, because my life is not finished according to the designs of thy Sovereign I am on earth with other creeping things, which thou hast made, but I seem strange unto them. and they seem to be at a distance from me, as though we were not in the same world; but I love them as Thou hast made them and the work of thine hand. me; but thou hast not brought us together that we can commune with each other about the things of God. I want to be with them and be as one of them. but they do not desire to be with me; they do not behold any beauty in my formation, although I am the work of thy hand with all living; and, as I cannot re-change my life and be as I once was when my life was born of flesh and blood, I must gather up all the strength of mind I can and be resigned to my own form as the work of thine hand, which cannot be changed, because thou art God. I wander in the earth, walking to and fro in it seeking a city where I may find friends, that I may inhabit there;

but I find not on earth that resting-place. I see myself more miserable than other men; they rejoice in this lower kingdom, are cheerful in mind and glad of heart when they can find a prize in this world below; they have found that which I find not, neither I hear men talk of heaven and the terrors of hell; but I do not know myself to be in either of these stations of life, and I therefore conclude I must be between these two kingdoms, where none are willing to dwell with me but God alone, by whom I am placed where I am, for he hath not made anything, (according to my belief,) but he hath prepared a place for them, all kinds according to his will. I cannot cry, or call others to come unto me, that we may live together, for I have not anything to give them, because the Lord hath made me poor and of low estate, and hath not clothed my mind with garments of this present world. Therefore, as it has been his will to give me a mind, naked from all living but my own form, I must conclude as others do. that I am the work of God, for a purpose or a design which is yet to me unknown, because life continues in me, and my mind is clothed with flesh and blood. I am not where others sow and reap, and enjoy the fruit of their labour; but am in the world destitute of a kingdom that others enjoy, that are not like myself. My time is measured unto me, and I cannot say that one day is mine own, therefore I have but a narrow space of time to enjoy, and that appears to be alone. I reap not with others, because I sow not with them. They say that they are sowing the seeds of grace, that they may receive heaven in return

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from the work of their own hands, or the good things they are giving unto others, as the proceeds of their There is a line drawn between them and own lives. me that I cannot remove; whether the Lord hath made a mark with his finger or not I cannot tell; but I see myself on one side of the line, and the rest If this is the work of the world on the other side. of God, neither them nor me can break down the hedge that is between us. I am now ready to acknowledge the Lord must be on both sides of the line, and that his will is done by all people either in joy or in misery, which are the two great elements of the actions of life. And as flesh and blood has had no part in the regeneration of my soul, I must rather conclude that my form of life hath been from the Spirit of God, into which he hath sown the seeds of love for all the human family of the earth, which extends throughout the whole expanse of my saving mind: therefore, all that calleth on the name of the Lord and practiseth the love of God to all kinds of people are coming near to me; and I have hope that the Creator some day will bring all that he hath made into one body, because he is a living God and loveth all the work of his hands in heaven above and in earth below, rich in mercy, and of good and great design; that not anything that he hath made shall perish, but live below in this present world, where he feedeth them with goods from his own store, that they perish not, neither are his goods exhausted.

> Oh! Love, thou star of heavenly light, Thou sun that doth for ever shine,

Thou way that leads from wrong to right, Oh! may I be a child of thine.

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Thy wisdom's deeper than the grave,
Thou hast with God for ever been;
Thou com'st the wandering soul to save,
To make the spotted garment clean.

At my right hand for ever be,
Thy life to lead my way before;
May all my heart be bowed to thee,
For thou hast borne the griefs I've bore.

Thou art my staff whereon to lean,
When I am old, and weak, and poor;
Thy fields for ever more are green,
Thou art a balm my griefs to cure.

My evening and my morning sun
Thou ever sets again to rise;
Thou art the race, the weary run,
The power and glory of the wise.

Thou art to me my evening's rest,
And safely in thine arms I sleep;
Thou art from God for ever blest,
Thou dry'st the tears of them that weep.

Oh! may thy name be ever mine,

Because thou art impartial love;

A sun that long on earth shall shine,

A star of light in heaven above.

THE LINES OF LIFE.

My life is made the bottom stone, That is to all the world unknown; And Israel's name will build thereon, By them that's long been dead and gone.

Because their spirits will arise. And offer God their sacrifice; My life is rising by degrees, And parts will be as bearing trees.

And grapes and wine the trees will bear, And Israel's young will gather there, And Jacob's sorrows will be borne, And cause my weary heart to mourn.

And life must wander far abroad, To teach the visions of our God; But shall unto this land return, Where indignation's fires burn.

And then a marble shall arise, A monument below the skies, That never, never will decay, Nor time, nor age will pass away.

For God has planted in his name, And swears Israel shall rise again; And to his name shall nations flee, And sects and parties will agree.

So doth the Lord this day proclaim. That other kinds shall be in vain; Nor shall the lion more dispute, . Against the lamb, that harmless brute.

For God on earth will ever dwell, More than the powers of heaven and hell; And what is done will long remain, Because it's in Jehovah's name.

The stars will fail, the moon will cease, But God will be eternal peace; The Scriptures like a scroll depart, When God illuminates the heart.

And this is what I see and feel, To which this day I set my seal; That what is now will ever be, Encompass both the land and sea.

And thousand truths the Lord doth hold, That in these lines have been untold; And here from writing I refrain, Until my soul doth live again.

And these I give my friends to see, If truth or error is in me; Or whether I have wrote in vain, That's trusting in Jehovah's name.

And now, my friends, a long adieu, Them that believe are weak and few; But time will tell what is untold, For heaven and hell the Lord doth hold.

And he doth reign o'er earth and sea, And he's the Lord that's chosen me, And made my life the bottom stone, Of time that's to the world unknown.

And none that stone will e'er remove, But on that stone will life improve, Till times and changes have an end, And peace from heaven God will send.

And as the saints in heaven above, Children on earth the Lord shall love; Long life and peace this world shall see, Though small's the part that is in me.

However small, that part will grow, As is in heaven on earth below; And but one name the world shall bear, For all the works of God are there.

And there for ever more to be, Where all the world shall well agree; Then every child shall know the throne, That's placed on earth this bottom stone.

And that one God is over all,
The author of both great and small;
And to reign he'll never cease,
Till all the world is joined in peace.

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